

MINUTES
OF THE
Seventieth Annual Session
OF THE
MOUNT PISGAH
BAPTIST ASSOCIATION

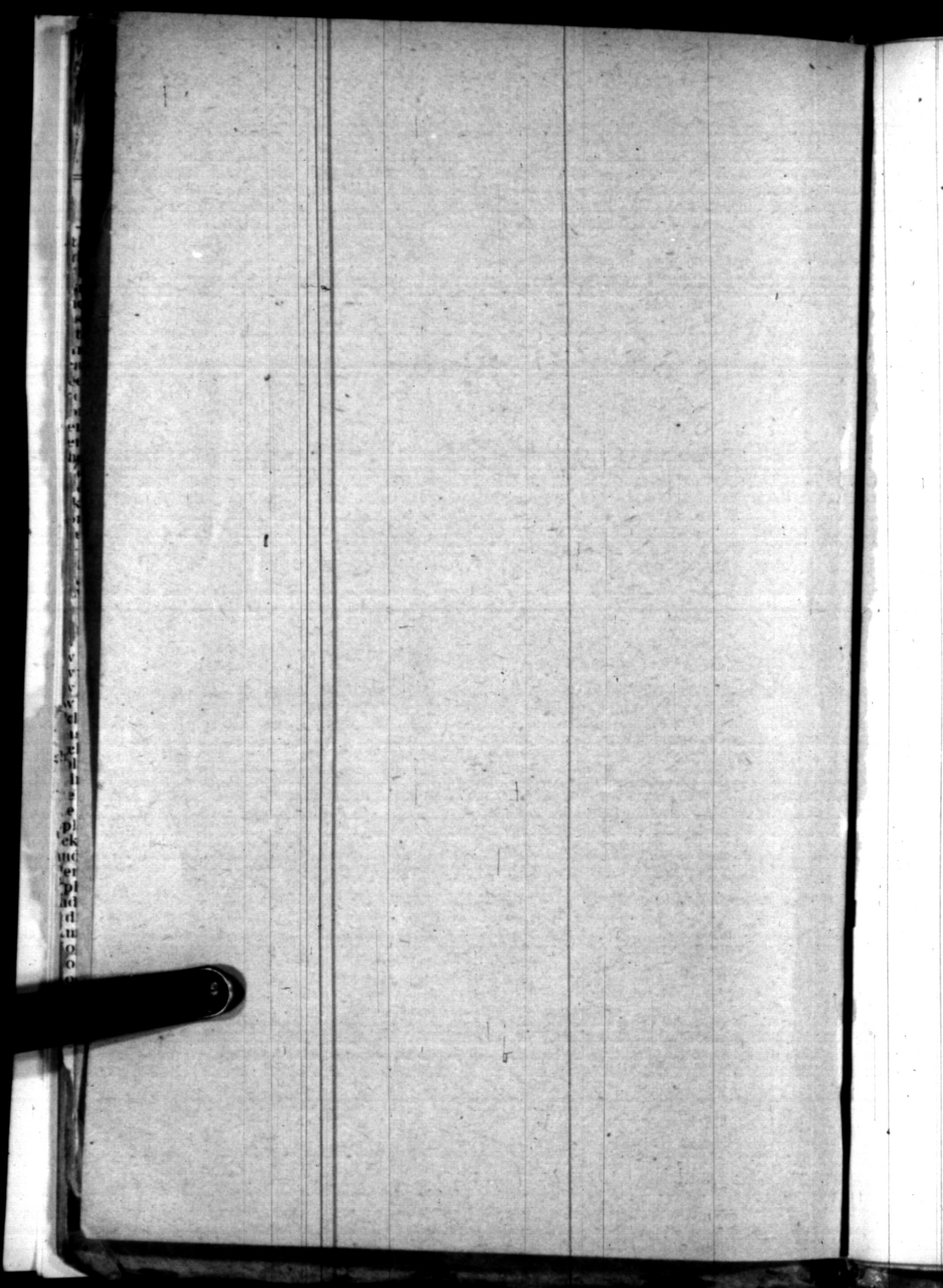
Held With the
CHUNKEY BAPTIST CHURCH,
Newton County, Mississippi,
SEPTEMBER 14, 15 AND 16, 1907.

Next Place of Meeting
EBENEZER CHURCH, NEWTON COUNTY, MISS.,
Saturday Before the Third Lord's Day
In September, 1908.

OFFICERS:

R. K. Cleveland, Moderator, Decatur.
G. P. Clarke, Clerk, Decatur.
J. E. Graham, Treasurer, Decatur.

TRACY GALLASPY, Printer, Newton, Miss.



STATE OF RELIGION

AND

Fraternal Correspondence With the Churches.

State of Religion—Read by G. P. Clarke and adopted.

Dear Brethren and Sisters of the Churches Composing the Mt. Pisgah Association:

Through the mercies of God, we have been permitted to meet in the seventieth annual session of our beloved association, with the church at Chunkey. The brethren and sisters of Chunkey, with the surrounding community, have vied with each other in their efforts to make the messengers and visitors comfortable. The weather has been all that could be desired. The regular appointees filled their places; and the preaching has been sound, able and fully orthodox. Nearly all the churches were represented either by messengers or letters. No discord has occurred to mar the harmony of the proceedings. About the average contributions were made for missions and orphanage. One new church was admitted to membership in the body, and the different churches were reported in good order, as a rule, with increase of membership about up the average of former years. We have lost some good brethren and sisters by death since the last meeting of the association, and this should remind us that our own time for work may be short. Then let us be up and doing, the more so as "we see the day approaching." We think the Association is more than ever convinced that the "gospel is the power of God unto salvation of every one that be-

ileveth. Let us labor continuously for the commands of our Saviour, one of which was to "go into all the world and preach the gospel to every creature." Not every one can go and preach but all can help with means and prayers. Dear brethren and sisters, let us not compromise any of the doctrines so dear to us as a people; but let us build on the true foundation for it is sure.

G. P. CLARKE, Chairman.



PROCEEDINGS

OF THE

Seventieth Annual Session of the Mt. Pisgah Baptist Association.

Chunkey Baptist Church, Newton County, Miss., September 14, 1907.

At the appointed hour, (11 o'clock a. m.) Elder W. B. Hammond, the appointee, preached the introductory sermon from Psalms 11:3. Theme: The security of the foundation. The sermon was well delivered, and was both instructive and encouraging.

After the sermon, one hour was spent in partaking of refreshments, furnished with lavish abundance by the church and community.

SATURDAY AFTERNOON.

A hymn was sung, Elder J. E. Chapman offered prayer, and the Association was convened in her seventieth annual session by the Moderator, Elder R. K. Cleveland.

The following committees were appointed by the Moderator:

To read letters—W. J. Cater, W. E. Tendley and J. A. May.

Finance—A. J. Nichols, A. F. Lindley and W. T. Cooper.

The roll of Churches was called and messengers names enrolled.

All the churches were represented except Ebenezer, Neshoba, and New Hope Scott.

Elder J. E. Jameson, of Okolona, was appointed to preach at the stand. The time arrived for the body to elect officers for the ensuing term.

On motion, agreed to elect by acclamation.

MT. PISGAH BAPTIST ASSOCIATION

Elder R. K. Cleveland was re-elected Moderator, G. P. Clarke, Clerk, J. E. Graham, Treasurer.

The officers elected accepted with thanks.

Petitionary letters were next called for.

A letter was received from Hazel Church, asking for admission to membership in the body.

On motion, Hazel church was admitted as a member of the body, her messengers seated and the right hand given by the Moderator in behalf of the association.

Visiting ministers were invited to seats. Elder J. E. Jameson of Okolona, responded and were seated.

Corresponding messengers from sister Associations were next called for, and D. T. Chapman, J. E. Chapman, L. E. Lightsey, and Z. K. Gilmore from Bay Springs Association; M. W. Laugham, from Oktibbeha, and L. A. Duncan from Lauderdale county, were recognized and seated, the Moderator giving the right in behalf of the body.

The following committees were appointed by the Moderator:

On Preaching—Deacons, of Chunkey Church, with J. E. Graham, H. C. Williams, and W. H. Rainer.

State of Religion—G. P. Clarke, H. O. White, W. J. Bruner, Q. Q. Graham and C. W. McMullan.

Missions—E. W. Breland, R. L. White, J. W. Gilbert, H. C. Taylor and R. T. Graham.

Temperance—J. E. Chapman, W. R. Moore, D. B. Cannon, H. C. Taylor, W. L. Collins and W. B. Hammond.

Queries and Requests—W. H. Rainer, C. C. Roebuck, J. K. Jordan, J. A. White and H. O. White.

Publications: W. E. Fendley, S. W. Monroe, D. M. Stroud, G. M. May and I. M. Bryant.

Nominations—W. J. McMullan, J. A. Thomas, C. O. Reynolds, W. F. Nicholson and A. H. Armstrong.

Education—L. E. Lightsey, J. D. Harrington, J. W. Anderson, and W. L. Robinson.

Sunday Schools—L. A. Duncan, J. E. Graham, J. S. Wells and Z. K. Gilmore.

Orphanage—D. T. Chapman, J. A. Brown, J. P. Puckett, L. C. Simmons and W. J. Bruner.

Special Committee on Obituaries—J. E. Chapman, J. L. Walton, S. M. Warren, L. P. Wilson, C. Wells, E. B. Barham and J. H. Saterfield.

The committee on preaching made the following report: E.

W. Breland to preach at the church at 7:30; prayer service at the stand, 10 a. m. tomorrow. D. M. Stroud to lead; R. R. Cleveland at 11 a. m. as per appointment; J. E. Chapman at 3 p. m.

On motion, it was ordered that a collection for missions be taken up after the morning service on tomorrow, and for the Orphanage in the afternoon.

On motion a committee was appointed to report on the Layman's Movement, to-wit: L. A. Duncan, W. R. Moore, A. A. Morris, W. J. McMullen, G. W. Price, R. L. White.

The business of the day being completed, on motion adjourned to 8:30, Monday morning.

SUNDAY.

Prayer meeting at the stand led by Elder D. M. Stroud. There was also a grand Sunday school rally at the church, when the venerable L. A. Duncan delivered one of his characteristic Sunday school lectures. Dr. Venable also made appropriate remarks.

Elder R. K. Cleveland preached an able and pointed sermon on missions at 11 a. m. from John 17:6, after which a collection for missions was taken, amounting to \$45.29. Dinner was served on the ground for the immense concourse of people present, and, though the crowd was so great, the supply was sufficient.

At 3 p. m. Elder J. E. Chapman preached one of his strong and able sermons from Isa. 55, 6-7. It is hoped that great good will result from the exercises of the day. Collection for Orphanage \$19.10.

MONDAY MORNING.

The Association met pursuant to adjournment. A hymn was sung, and Elder H. C. Taylor led in prayer. The roll of messengers was called, and absentees excused.

By order of the Moderator, the rules of Decorum were read. Renewed call for churches not represented on Saturday—no re-

sponse. Called again for visitors, when Elder J. W. Ellis and R. A. Venable, D. D., from Lauderdale County, Association, were seated.

Called for corresponding messengers, Elder S. B. Culpepper from Bay Springs Association, responded.

Corresponding messengers to sister Associations were appointed, as follows:

Pearl Valley—R. T. Grafton and B. F. Lewis.

Oktibbeha—A. F. Lindley, W. T. Cooper, J. H. Saterfield, D. M. Stroud, D. B. Cameron, W. J. Bruner.

Hopewell—T. W. Townsend.

Bay Springs—D. B. Cannon, G. M. May, R. T. Grafton, W. J. Bruner.

On motion agreed to open correspondence with the Harmony Association. J. A. Thomas, D. B. Cameron, and H. C. Taylor appointed messengers.

Elder J. E. Lightsey appointed to preach at the stand.

On motion, resolved, That any member of this body visiting sister Associations be authorized to represent this body.

On motion, correspondents were authorized to write their own letters and sign officers names thereto.

Messengers were appointed to the general Association as follows: H. C. Taylor, W. J. Bruner, R. T. Grafton, Q. Q. Graham, G. P. Clarke, R. K. Cleveland, G. M. May, J. K. Jordan, J. S. Laird, A. F. Lindley, W. T. Cooper, W. M. Yarbrough, A. H. Armstrong, J. D. Harrington.

APPENDICES.

Missions--A.

Missions—Read by S. B. Culpepper and after an animated discussion was adopted.

God is the author of Missions. It had its origin in Heaven. Jesus told his disciples to preach in Jerusalem, in Judea, in Symaria, and unto the uttermost part of the earth. The same Jesus, who gave the command to preach at home, gave the command to preach abroad, and he who would follow the King must obey the command.

This Association, through the general Association, does work, in this State, in Cuba, in Mexico, and in China. And yet in hundreds of other places the Macedonian cry comes loud and long saying: "Come over and help in bringing men to Jesus."

When we look around us and see the fields that are ripe, unto harvest and the millions who are perishing, it stirs us to greater things in the Lord. Africa with her teeming millions stretches out her black hands and begs for more Livingstones to bring the Gospel of peace.

Japan with her 37 millions and only 8 preachers, lifts up her voice and pleads for men to tell them about Jesus. China with her 600 millions cry and plead for more men to tell them about the King of Glory, while at home in the mountain regions and in our great cities, the busy business centers, the cry comes loud and long for more men.

There is a great day of prosperity such as the world has never seen before. The Christians hoarding up massive fortunes, and people about, by the thousand, are dying and going into eternity without Jesus. What we need today is the consecration of our men and our money.

After all we have many encouragements to press this great work. China is one of our most hopeful fields in all the world. There were more than 2,000 baptisms in China last year. The

voice of salvation has gone to all nations and when a few more years come and go the whole world will come trooping in to crown him King of Kings, and Lord of Lords.

Respectfully submitted,

E. W. BRELAND, Chairman.

Finance-B.

Finance—Read by A. F. Lindley, and adopted:

We, the committee on Finance, submit the following:

We have examined the Treasurer's report and find:

Received from the churches last year	\$118.43
For Mission last year	50.00
Orphanage last year	29.00
From Pleasant Church	1.50
Total	\$198.93
Received from the Churches this Session	93.05
Collected for Missions on Sunday	45.29
Collected for Orphanage on Sunday	19.10
Total	\$157.44

Submitted,

A. J. NICHOLS, Chairman.

Temperance-C.

Temperance—Read by J. E. Chapman, discussed at length, and adopted.

While much has been, and is now being done to free our country from the evils of intemperance, yet much more is still needed to be done, before we can get the matchless evil of drink eradicated from among us.

While the Bible teaches us to be temperate, (moderate) in all things allowable, it cannot mean that we are to be temperate in things intemperate, for things intemperate are forbidden. Your committee feel that the first and most important work

now to be done, is to get our people to totally abstain from the use of all intoxicants as a beverage. This is the only sure hope of our country. This question should be so pressed upon the people as to make it a matter of conscience. Drunkenness is classed with all other immoral evils in the Bible, and it would be just as consistent to say we are to be temperate in swearing lying, stealing, whoremongering and such like things, as to be temperate in the use of intoxicants as a beverage; for a man is always drunk, to the extent of which he partakes. We are glad to note that our officials are becoming more diligent in seeking to suppress this illegal traffic, and we should lend them our help and encouragement. While it may seem a little out of place, there is another evil that is now threatening our country, that will be fraught with greater harm than the whiskey habit. We refer to the coco-cola habit. It is evidently a dope, and will make more cocaine fiends in the early future than everything else combined.

This habit, (cocaine) is thought to be the cause of most of the nameless crimes, now being committed throughout our country. Let us put this habit alongside of all other evils, and labor for their suppression.

We would recommend that this body, in some way, memorialize our next legislature to enact stringent laws, that will drive the making and drinking of all intoxicants and dopes beyond the borders of our fair State.

Submitted,

JAS. E. CHAPMAN, Chairman.

Publication--D.

Publications—Read by J. E. Chapman, discussed at length by several brothers, and adopted.

The old maxim "like begets like" will apply to nothing with greater force than literature. Indeed one may be judged by the books or papers they read. A fickle, restless, dissipated mind craves association with kindred minds even so does the mind actuated by a noble impulse reaches out after the nourishment adapted to its nature. Some people do not read at all. We pity such people and would insist that each one begin at once to cultivate the habit or rather form a habit of reading.

for the intellectual being can no more grow and prosper without reading than the spiritual man can thrive without prayer. Your committee would recommend the Bible as the book of books whose teaching is so simple "the wayfaring man though a fool need not err therein" next we would insist on some good sound doctrinal treatment of the scriptures, then the Mississippi Baptist should go to each home weekly and the Foreign Mission Journal monthly. We want also to urge upon our Sunday schools to use the Southern Baptist convention Sunday School literature.

Last, but not least, we want to record our solemn protest against any of our members subscribing for, or reading papers, carrying whisky advertisements, or opposing the prohibition issue.

W. E. FENDLEY, Chairman.

The Association adjourned one hour for refreshments, which as before, were in great abundance.

MONDAY AFTERNOON.

Reading of reports continued:

Obituaries--E.

Obituaries—Read by G. C. Clarke and adopted:

We, your special committee on obituaries, submit the following:

We notice from consulting the letters from the churches, that twenty-one (21) brethren and sisters have departed this life, since the Association met last year, and gone on to the great beyond.

While we regret the loss of these good brethren and sisters, and while we will greatly miss their cheerful faces and helpful lives, we feel that our loss is their eternal gain. We cannot now understand the Providence of God in removing these brethren and sisters from our midst, but we would humbly bow to the will of Him that doeth all things well. Let us emulate their

virtues, and fondly cherish their memory, hoping some time to meet them again. Lack of space will not allow us to speak of each one separately, but we append their names hereto, and offer this as a brief testimony of our esteem.

J. Estes, W. J. Smith, Thos Keith, Hiram Walton, D. Welch, L. Simmons, Wm. Welch, Jos. White, W. B. Kitchens, Jos. Edwards, Essie Sansing, Lula Dunagin, M. A. Sanders, Bettie Vaughn, Eliza Ivey, Carrie Gordon, Sallie Germany, Eliza Wallace, Georgia Ann Harrison, Anna Ware, Alina Laird.

JAS. E. CHAPMAN, Chairman.

Orphanage--F.

Orphanage—Read by D. T. Chapman, and after some discussion adopted.

Your committee on the Baptist Orphanage make the following report:

We point with pride to the fact that the Baptists of Mississippi have a grand and noble charitable institution located at Jackson, Miss., presided over by that grand and noble Christian gentleman, Rev. J. R. Carter, with a sufficient number of Christian helpers, who are under the control of a competent Board of Trustees and advisors, three of which belong to the General Association, to-wit: Jas. E. Chapman, T. J. Miley, L. J. Caughman, who will cheerfully give any information as to the working of the institution.

Respectfully submitted,

D. T. CHAPMAN, Chairman.

Nominations--G.

Nominations—Read by W. F. Nicholson and adopted:

We, your committee on Nominations, submit the following:

Elder H. C. Taylor to preach the next introductory sermon;

Elder F. M. Breland his alternate.

Elder N. A. Edmonds to preach the next annual sermon on Missions; and Elder W. L. Collins his alternate.

Respectfully submitted,

W. J. M'MULLAN, Chairman.

Education--H.

Education—Read by L. E. Lightsey, discussed and adopted: Your committee on Education are highly gratified with the progress now being made along the lines of education, and are pleased to give it as our opinion, that our people are becoming wide-awake as to their best interests and need only to be urged forward in this great enterprise.

God has lovingly endowed man with intellectual faculties and his dignity and happiness depend on the proper application of these. We would therefore urge that more diligence be given to the developing of these god-given faculties, that the best possible good may be obtained. Looking to this end, parents should carefully lay the foundation for the future usefulness of their children and then see to it that they are placed in the hands of Christian teachers, who should be efficient in every way to fully develop the true being.

We would recommend that more attention be given to ministerial education for the masses, of people are being educated and hence the necessity of an educated ministry. We believe that all men who are truly called of God to preach, should first of all consecrate themselves to God and diligently study, that they might be approved of him a workman that needeth not to be ashamed. We urge that all young men who are called of God to preach his gospel, to attend school at Mississippi College at Clinton, Miss., and young ladies desiring a collegiate education to attend school at Blue Mountain, Miss., or the Hillman Institute at Clinton, Miss.

We also recommend that a denominational preparatory college, for boys and girls be located somewhere in the bounds of the General Association.

We also recommend that this association in cooperation with the Bay Springs Association memorialize the General Association to take up this matter at once, this school to be built in memory of the sainted N. L. Clarke and named: "The N. L. Clarke Collegiate Institute and School of Music."

Respectfully submitted,

L. E. LIGHTSEY, Chairman.

W. L. ROBINSON,

J. D. HARRINGTON.

Sunday Schools--I.

Sunday Schools—Read by L. A. Duncan and adopted.

Sunday schools are an outgrowth of a desire to implant a knowledge of God and His commands in the minds and hearts of youth "before the evil days come." God commanded the Israelites to teach their children at home and in the walks of life—everywhere. With the families they were to gather on the Sabbath for instruction and worship—were not to engage in any worldly labor. The injunction, "Remember the Sabbath day, to keep it holy," implies its existence before the law of Moses, given on Mt. Sinai. Under the Christian Dispensation, we are under a new law—"under" grace and commands of our Lord Jesus Christ.

There is much to learn and great profit is studying the Old Testament; but the New is the Christian's chart. We are not to be controlled by forms and ceremonies; but by the word and teachings of the Apostles and the churches of their day. Not only home training is taught in the New Testament; but duties for young and old, with the injunction: "Forsake not the assembling of yourselves together," to praise, study and worship. Paul commended the Bereans for study and investigation—even of his own preaching, in these words: "These were more noble than they of Thessalonica, in that they searched the scriptures daily to see if these things were so."

As the Bible is our text book, we should call our organizations "Bible Schools." True, they are now known as Sunday Schools, because we meet on Sunday, the name of the day of the week. Some times they are designated "Sabbath Schools" but the Christian Sabbath is called the "Lord's Day," and is the proper time for the Bible Schools. It is not for little children only, though the Saviour said: "Suffer little children and forbid them not to come unto Me." Many church members need to study the word, in order that they may "give a reason of the hope that is within them" and know "the doctrine" of salvation and how to save others. Soul winning is the essence of service and faith.

Robert Raikes started a Sunday School to gather idle children from the streets, and teach them the elements of day school education and the church catechism. His was not a Bible school; his teachers were secular and paid for service.

The present system is wholly religious with graded departments for instruction, and now special classes for youth and adults of riper years; organized with separate presidents, secretaries, etc. There is the "Baraca class," for young men; the "Philathea Class," for young ladies; the "Adult Class," for old folks—not to omit the "Boys Brigade" of Tripple pledge against the use of profanity, liquor and tobacco. These are independent of the Primary, Intermediate and Advanced grades in the regular school.

The formation of Christian character should be the object of the Bible school; principles should be taught by word and example. Reformation is secondary; but is better than the prison for punishment which seeks to reform through force; the other from within. The school is to help the child decide for the right. Public Schools teach 30 hours a week; Sunday schools 30 minutes. One goes to the heart the other to the head. The power of the Spirit should receive emphasis; the teacher recognizing the personality of the pupil—the spirit is the real man—wisdom is of the head, love of the heart. Home influences often nullify the work of the Sunday school by neglect of religious instruction and influence in the family, not infrequently by the absence of family prayer.

Education means to draw out; but there must first have been a putting in. The Heinda and Mohamedan children are trained in early years, the principles of their religion and they are the hardest to convert to Christianity. It has been ascertained that 87 per cent of the members of the churches come through the Sunday schools, and the greatest number come in between the ages of 11 and 17. Only an insignificant fraction make a decision after 30. Knowing these things, what is our duty? Let us at least do as well as the heathen. The Bible gives us the means; the Sunday school is an important instrument. We must use our will, and use it now; for this may be our last opportunity. Therefore, remember it is now or never.

L. A. DUNCAN, Chairman.

Queries and Requests—J.

Queries and Requests—Read by W. H. Rainer. A motion was made and carried to amend the report, by striking out He-

bron and substituting Ebenezer. Motion adopted and amended:
We, your committee on Queries and Requests, submit the following:

We find several requests for the next meeting of the Association: New Prospect, New Hope, Neshoba, Hope, Pinckney, Hebron and Ebenezer, Newton County. We recommend that next session be held with the Hebron church.

Submitted,

W. H. RAINER, Chairman.

Laymen's Movement--K.

Layman's Movement—Read by L. A. Duncan, discussed and adopted:

Our churches have been drifting, lo, these many years, from the full interpretation of the Great commission. The commandment of our Lord Jesus Christ to "go teach all nations," etc., was not given to the ministry alone, but to all disciples, including those now called "laymen." At last this obligation is being recognized, and a movement has been started to enlist our laymen more directly in personal work, and larger gifts. Our people need instruction along these lines—pastors allowing nearly everything to be put on themselves, instead of dividing the burdens. As a consequence the cause has languished, and they have fallen short of proper support. There has been a great awakening, and the laity are beginning to realize their responsibility. The "movement is simply an awakening of the Christian laymen to the urgency of the great commission." It is declared "possible, in the next twenty-five years, to give every man a chance to be saved. The doors are opened to every nation, the vessels of commerce are waiting to carry the messengers of the cross to every clime. Vast stores of wealth are in the hands of our Christian laymen, while men and women are eager to bear the tidings of salvation to the ends of the earth. The world would be Christian today, had it not been for the indifference of Christians of past ages, and their unwillingness to obey the Master's commands. No separate organization is proposed; but simply a voluntary of the brethren to carry out the teachings of the New Testament more explicitly.

The project is: 1. To encourage a campaign of education of Christian laymen under the various Boards. 2. To devise a comprehensive plan for the evangelization of the world in this generation. 3. To endeavor to form, through the Boards, committees to promote these objects. It can be done, if we will. We therefore recommend that this Association measure its hearty endorsement.

L. A. DUNCAN,
A. A. MORRIS,
W. R. MOORE,
G. T. PACE,
R. L. WHITE,
Committee.

RESOLUTIONS.

1st. Resolved, That this Association appoint a committee of seven to gather facts with regard to our nearest destitution and needs generally, and report to the several Associations, and that such information be disseminated among our churches, in order to stimulate them to good works. (Committee:—H. O. White, E. W. Breland, W. H. Rainer, C. C. Roebuck, J. D. Harrington, W. J. Bruner, R. T. Grafton; and on motion, the Moderator was added and made chairman.)

2nd. That the clerk be instructed to have the proceedings of this meeting printed where he can get the work most neatly and promptly done, paying for same when so done and approved by him; and that he distribute them among the churches as soon as possible, drawing on the treasurer for his usual salary of \$20, printer's fee, and postage, reserving a sufficient number of copies for distribution.

3rd. That all money on hand for the Orphanage be sent to the Baptist Orphanage at Jackson, Miss., by the treasurer; and all funds on hand after expenses have been met, be sent to the General Association.

4th. That we most heartily tender our sincere thanks to the Chunkey Church, and community at large for their kind and generous entertainment of the Association during this session.

5th. That we now adjourn to meet with Ebenezer Church,

Newton County, Miss., on Saturday before the third Lord's day in September, 1908.

The closing prayer was offered by Elder E. W. Breland. A hymn was sung, the parting hand given, and the benediction by the Moderator closed this interesting and harmonious session of our beloved Association.

G. P. CLARKE,

Clerk.

R. R. CLEVELAND,

Moderator

ORDAINED MINISTERS.

H. O. White, Decatur; A. J. Wells, Union; W. E. Fendley, Chunkey; D. B. Cannon, Dixon; O. L. Thompson, Lawrence; J. H. Satterfield, Newton; W. M. Yarbrough, Lawrence; R. K. Cleveland, Decatur; W. L. Collins, Union; Joe Rushing, Harperville; R. L. Harrington, Union; W. H. Rainer, Chunkey; W. B. Hammond, Lawrence; F. M. Breland, Dixon; W. J. Bruner, Newton; G. M. May, Lawrence; D. M. Stroud, Lake; E. W. Breland, Hays; H. C. Taylor, Union, N. A. Edmonds.

LICENTIATES.

T. A. Sims, Decatur; J. J. Easterling, Hickory; J. G. Giles, Chunkey; A. J. Meyers, Lake; J. S. Laird, Decatur.

ABSTRACTS OF FAITH---Preamble.

We, the churches of Jesus Christ, who have been regularly baptized upon the profession of our faith, and convinced of the utility of a combination of churches and of maintaining a correspondence for the preserving of union amongst churches of the same faith, form ourselves into an Association upon the following principles, viz:

1. We believe in one Triune God, the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory.
2. We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rules of faith and practice.
3. We believe in the fall of Adam from his original rectitude, and in him, all his posterity; in consequence of which, we inherit a fallen and depraved nature, consequently the scriptural doctrine of the total depravity of human nature, and of man's inability to restore himself into the favor of God.
4. We believe that God hath loved His people with an everlasting love, that he chose them in Christ before the foundation of the world, that he calleth them with a holy and effectual calling and being justified alone through the righteousness of Christ imputed to them, are kept by the power of God through faith into salvation.
5. We believe there is one mediator between God and Man—the man Christ Jesus—who, by the satisfaction He made to the law and justice, in becoming an offspring for sin, hath, by His most precious blood, become the end of the law for righteousness to every one that believeth.
6. We believe that the Gospel of God's appointed means of calling sinners to the knowledge of the truth—that he has commanded it to be preached to every creature and require all men to repent, believe and obey.
7. We believe that the gospel is made effectual by the operation of the Holy Spirit, and that the sinner, in order to be saved must be born again.
8. We believe that good works are the fruits of faith, and follow after justification, and are evidences of a gracious state,

and all believers are bound to obey every command of God from a principle of love.

9. We believe in the resurrection of the dead, a general judgment and that the happiness of the righteous and the punishment of the wicked will be eternal.

GOSPEL ORDER.

1. We believe that a visible church of Christ is a congregation of persons who have been baptized upon a profession of their faith, and who have given themselves to one Lord, and to one another in brotherly covenant to keep up a Godly discipline agreeable to the teachings of the New Testament.

2. We believe that Jesus Christ is the only Head and Lawgiver of His church; that the government is with the body, the church, and has equally the right and privilege of each member thereof.

3. We believe that Baptism and the Lord's Supper are Gospel ordinances, appointed by Jesus Christ, and are to be continued in the church until His second coming.

4. We believe that the ordinances of Baptism and the Lord's Supper are properly administered only by ministers called of God and set apart to the work by the imposition of hands by a Presbytery of regular Baptist ministers.

5. We believe that immersion only is baptism, and that believers in Christ are the only proper subjects.

6. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

7. We believe that it is a duty and privilege of all believers to make a public profession of their faith, to submit to the ordinances of the Gospel and give themselves as members to the visible church.

8. We believe it to be the duty of every church to expel from her communion every member that is immoral in conduct, or that holds doctrine contrary to the Scriptures.

OBJECTS AND POWERS OF THIS ASSOCIATION.

1. This Association acknowledges and maintains that each church is an independent body and possesses the sole right to exercise and control its own affairs; and, therefore this Association has no right or power to interfere with the internal rights and privileges of churches composing its body, but may withdraw from any church which may hold false doctrine, or tolerate immoral practice.

2. The objects of this Association shall be to promote fellowship and harmony among the churches; to inquire into any difficulties between the churches; and remove them if possible; to give the churches the best advice they can in difficult matters, when solicited, and, in general to advance the interest of the Redeemer's Kingdom in any way they may deem practical.

3. With regard to the benevolent institutions in our country, we declare it to be the inalienable right of every Association, of every church, of every individual member of a church, to support them according to their own views of duty and dictates of their own conscience; and the right shall never be called in question in this Association. And any motion whereby this right is called in question shall be instantly ruled out by the Moderator, as being unconstitutional.

4. This Association may maintain a friendly correspondence when convenient with other religious bodies of the same faith.

5. Ministers of the Gospel in good standing, though not delegates, may be invited to seats in the Association, but not to have the privilege of voting.

6. The Association may appoint any person or persons by and with their consent, to transact any business they may deem necessary.

7. The Association may adjourn to any time and place they think proper.

8. The Association shall keep a record of their proceedings, and have them printed when necessary.

9. The Association shall have a fund, and appoint a treasurer to take charge of it, who shall account to the Association for all monies which shall come into his hands for the use of the Association.

10. The Association may form their own By-laws and regulate their own proceedings in such a manner as they may think expedient.

RULES FOR DECORUM.

1. The Association shall consist of delegates chosen by the churches to which they respectfully belong, and shall be styled the Mt. Pisgah Association.
2. Such delegates shall be members in good standing, and no member under church censure shall be allowed a seat in the Association.
3. They shall produce letters certifying their appointment by their respective churches, and stating the number baptized, received by letter, restored, dismissed, excommunicated and deceased, during the preceding Associational year, with the total number in fellowship, and such other statistical matters as the Association may direct.
4. This Association shall have a moderator, clerk and treasurer, who shall be annually chosen by a majority of the members present, by ballot or otherwise. Said officers shall fill their respective places, if present, at the succeeding Association, until a new election takes place, and while in office, shall discharge the duties ordinarily incidental to those offices.
5. If new churches desire to be admitted into the Association, they shall petition by letter and delegates, and, if orthodox and orderly, shall be received, and the Moderator shall recognize them by giving their delegates the right hand of fellowship in behalf of the body.
6. Every church shall be allowed two delegates and no more until her number shall exceed one hundred—three until it shall exceed one hundred and fifty, then four and no more.
7. The Association shall neither answer or debate any query on Gospel doctrine, except it be merely to explain the meaning of the Articles of Faith of this Association.
8. Every motion made in order and seconded, shall be reduced to writing if requested by any member, and shall be considered by the Association except withdrawn by the mover before discussion.
9. Motions made and lost, shall not be recorded on the minutes unless so ordered at the time.
10. If any proposition or motion under debate contain two or more points it shall be divided at the request of any member, and the vote taken on each point separately.
11. Only one member shall speak at the same time who shall

arise from his seat and address the Moderator. He shall confine himself to the subject properly in debate cast no reflection on the Association, or any member thereof and shall not be interrupted while speaking.

12. No person shall speak more than once upon the same subject till all who may desire to speak thereon have enjoyed that privilege, and not then without leave of the Association.

13. The Moderator shall have the privilege of speaking on any question to the body.

14. The Moderator shall decide questions of order, but an appeal from such decision may be taken to the whole body, which shall be declared without delay.

15. A majority of the members present shall be necessary to carry any motion or proposition, and the Moderator shall vote as other members when the question is taken; and in case of a tie, the question shall again be put to the Association, and if not then decided, the Moderator shall proceed to decide the matter in controversy by lot.

16. Committees shall be nominated by the Moderator subject to the approval of the Association.

17. There shall be no talking or whispering while a brother is speaking.

18. No brother shall finally depart from the Association without leave of the body.

19. The names of the delegates shall be enrolled by the clerk and called over when necessary.

20. The minutes shall be read and carefully corrected, if necessary and signed by the Moderator and Clerk before the Association rises.

21. A motion of final adjournment shall be construed to involve the previous reading and adjustment of the minutes.

22. The Association shall be opened by prayer.

23. The rules of Order shall be distinctly read by order from the Moderator, as soon as the Association convenes on Monday.

24. The foregoing articles shall be subject to alteration or amendment at any regular meeting of the Association by a majority of the Association.

STATISTICAL TABLE

CHURCH	COUNTY	Baptized	Rec'd. by Letter	Restored	Dismissed by Letter	Excluded	Died	Males	Females	Colored	Total	Number of Minutes	Associational Fund	Time of Meeting	Ordained	Licentiate	PASTOR
Beulah	Newton	2	3		2		1	56	94	1	151	30	\$ 3 00	3	1	1	G. W. Breland
Bluff Springs	Neshoba	19	8	1	3	1		34	33		67	30	3 00	2	1		H. C. Taylor
County Line	Neshoba		3	1	2	3	2	30	55		85	25	2 50	4	1		G. W. Breland
Centre Ridge	Newton							19	17		36	13	1 25	3			
Chunkey	Newton	1	8		4		1	57	80		137	40		3	2		R. A. Venable
Cross Roads	Newton	3		1	3	1		16	17		33	10	1 00	4			W. M. Yarbrough
Decatur	Newton	8	6		11	1	4	75	109	2	186	50	5 00	2			W. B. Sansing
Dixon	Neshoba	1			11			16	14		30	15	2 45	2			H. C. Taylor
Enon	Neshoba	9	3		7	2		27	55		82	25	2 60	3			F. M. Breland
Ebenezer	Newton	2	2		14	3	1	26	44		70	25	2 50	3	1		W. B. Hammond
Ebenezer	Neshoba							13	15		28	12					
Ephesus	Scott	14	2		17	6	1	27	37		64	20	2 00	1			G. M. May
Good Hope	Scott	6	6	2	1			18	25		43	10	1 00	1			G. M. May
Good Hope	Newton					1		20	22		42	15	1 50	2			Z. K. Gilmore
Hickory	Newton	3			5			56	87		143	25	2 50	3			T. J. Miley
Hibron	Newton	7	1		1	2	2	43	31		74	25	2 50	2			W. H. Rainer
Hazel	Scott	10	6					10	16		26	12	1 20				W. B. Sansing
Hope	Neshoba	7	3		10			19	20		39	20	2 00				W. J. Bruner
Lake	Scott	7	9				1	21	30		51	25	2 50				W. B. Sansing
Mt. Sinai	Neshoba	10	9			1		35	50		85	25	2 50	3	2		F. M. Breland
Midway	Newton	1			2			8	14		22	15	1 50	3	1		W. M. Yarbrough
Mt. Pleasant	Newton				4						77	15	1 50	2			J. W. Ellis
New Prospect	Newton	7			4			31	37		68	25	2 50	2			E. W. Breland
New Hope	Neshoba	19	12	1		1		71	65		136	35	4 05	4			F. M. Breland
New Hope	Scott							11	22		33	20					
New Providence	Newton	1			3	2	2	19	14		33	10	1 00	2			W. J. Bruner
New Ireland	Newton	5	4			3		31	26		57	25	2 50	2			W. L. Collins
Oakland	Newton	1			9			22	35		57	20	2 00	1			J. C. Parker
Pleasant Hill	Newton	26	6	6	7	2		63	87		150	30	3 00	1			W. B. Sansing
Pinckney	Newton	3	1		2			37	48		85	25	2 50				W. H. Rainer
Poplar Springs	Newton	12	1		7		3	32	104		134	35	3 50	2	2		Z. K. Gilmore
Pine Bluff	Newton		1		3	1		17	36		53	25	2 50	1	1		R. K. Cleveland
Pine Ridge	Newton		4	1	4		1	16	23		39	15	1 50	2	2		D. M. Stroud
Poplar	Newton	11						24	28		52	18	1 80	3			W. L. Collins
Pleasant Ridge	Newton	2	1		8	3	1	7	20		27	15	1 50	4			R. K. Cleveland
Rock Branch	Newton	9	1	2	3			31	43		74	20	2 00	3	1		
Salem	Scott							7	18		25	10	2 00				W. S. Ford
Sulphur Springs	Scott							35	42		77	20	2 00	2	1		E. W. Breland
Sand Springs	Newton	6	12		1			25	31		56	30	3 00	1			W. M. Yarbrough
Sardis	Scott		5		3	2		18	32		50	12	1 20	1			E. W. Breland
Stamper	Newton				2			7	10		17	5					L. E. Lightsey
Union	Newton	15	13		6			54	66		120	30	3 00	1	2		G. W. Breland
Union	Scott	7	4		10			37	49		86	20	3 00	2	1		S. C. Gordon
		221	135	18	160	82	26	1221	1701	3	2925	927	\$89 05		19	5	

NOTE: The Letter from Chunkey church failed to state amount for associational purposes. —Clerk.

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